# Fellowship in Prayer

"For a world united in prayer"

"O God, we thank Thee for those eternal resources which are for our highest and richest development. Grant us the joy of sharing, that we may be one in the fellowship of spiritual progress. Amen."

Volume IV June 1953 Number 3

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FELLOWSHIP IN PRAYER
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# JOY and HAPPINESS

Joy and happiness depend more upon mental attitude than upon great material possessions or power.

Joy is a fruit of the Spirit and should spring from within. Likewise, to find happiness we must cease hunting for it in material things. The mind is the seat of happiness.

An ever presence of friendliness, kindness and appreciation will produce happiness in our own life and that of those about us--for, the surest way to get happiness is to give it. Its universal radiance must be passed from one to another in order that its riches may be enjoyed to the fullest.

A story is told about a man who climed a high mountain anticipating a glorious view of the world below, only to find the summit enveloped in a cloud so thick that he could barely see a few feet ahead of him. But, as he moved slowly onward, he noticed along the trail at his feet a border of the most beautiful bright flowers peering up through the mist.

The cloud of the world's distress hangs over us and shuts out the long view. But there are little bright flowers of faith and hope, love and courage all about us. We do not need to look in the distance for them -- they are close at hand for each of us.

"Why linger in a barren land?
Why longer in the shadows dwell?
The joy ye seek is close at hand--
God's voice within. Oh, heed it well!
Obeyed, its murmurs louder swell.
A guard and guide, behold it stand
Beside you, prompt the way to tell,
Through wilderness or desert strand.
Its teachings heed, and it shall bless
With pure and perfect happiness!"

oooOooo

## BE WELL AND HAPPY

By Grenville Kleiser

TAKE TIME EVERY DAY to pray, meditate, and listen to God. Through earnest prayer and quiet meditation realize your Oneness with Him and your dependence upon His guidance.

Be grateful for divine protection and spiritual stability. Greet the new day with assurance that all is well.

THINK ONLY CONSTRUCTIVE THOUGHTS. Affirm that there is only one Mind -- God, Intelligence, Love, Wisdom, Truth, Life, Harmony, Peace are expressions of God's Allness.

You are endowed with abundance, creativeness, and idealism. Aspiration, inspiration and illumination are yours in full measure.

THINK OF THE WORTH AND SIGNIFICANCE OF HUMAN LIFE. Broaden your mental horizon by dwelling upon your possibilities of development.

* * *

TO POSSESS YOUR SOUL IN PEACE AND INTEGRITY, learn the art of being quiet. Live gratefully and happily, with simple, childlike faith in God.

Life is made up chiefly of little things, in which smiles, kindliness and small courtesies preserve the heart and confer satisfaction.

* * *

HAPPINESS is a habit -- a by-product of right thinking and living. Here are twelve rules for happiness:

1. - Live a simple life. Be temperate in your habits. Avoid self-seeking and selfishness. Make simplicity the keynote of your daily plans. Simple things are best.
2. - Spend less than you earn. It may be difficult, but it pays large dividends in contentment. Keep out of debt. Cultivate frugality, prudence, and self-denial. Avoid extravagance.
3. - Think Constructively. Train yourself to think clear-

ly and accurately. Store you mind with useful thoughts. Stand porter at the door of your mind.
4. - Cultivate a yielding disposition. Resist the common tendency to want things your own way. See the other person's viewpoint.
5. - Be grateful. Begin the day with gratitude for your opportunities and blessings. Be glad for the privilege of life and work.
6. - Rule your moods. Cultivate a mental attitude of peace and good-will.
7. - Give generously. There is no greater joy in life than to render happiness to others by means of intelligent living.
8. - Work with right motives. The highest purpose of your life should be to grow in spiritual grace and power.
9. - Be interested in others. Divert your mind from self-centeredness. In the degree that you give, serve, and help, will you experience the by-product of happiness.
10. - Live in a daytight compartment. That is, live one day at a time. Concentrate on your immediate task. Make the most of today.
11. - Have a hobby. Nature study, walking, gardening, music, golfing, carpentry, stamp collecting, sketching, voice culture, foreign language, chess, books, photography, social service, public speaking, travel, authorship. Cultivate an avocation to which you can turn for diversion and relaxation.
12. - Keep close to God. True and enduring happiness depends primarily upon close alliance with Him. It is your privilege to share His thoughts for your spiritual nourishment, and to have constant assurance of divine protection and guidance.

Depend upon yourself. Make your judgment trustworthy by trusting it. You can develop good judgment as you do the muscles of the body--by judicious, daily exercise. To be known as a man of sound judgment will be much in your favor.

Your sufficiency is of God. Nowhere else is it possible for you to find complete satisfaction and contentment. You are transformed by the renewing of your mind and being filled with the fruits of righteousness.

You are not sufficient of yourself, for alone you could

do nothing. You are wholly dependent upon the Divine Father. Trust, therefore, implicitly in Him, and lean not on your own understanding.

In all your ways, in every thought, aspiration and enterprise, seek and acknowledge Him, and He will direct you in the paths of truth, love and righteousness.

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## FAITH IN ACTION

By Mildred Long

"Faith without works is dead." "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven but He that doeth the will of my Father which is in Heaven."

Joy is faith in action. The fruits of the Spirit in our lives are evidence of our faith and the indwelling of the Spirit. Obedience to the will of God is evidence of faith. "I will to will the will of God." "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself." Do we do that? If we do, that is evidence of faith.

When we say one thing and do another, we are divided. If we pray for peace in our hearts and then the rest of the day give way to thoughts of worry and concern, we can never have peace. But if we turn from worry to God and yield to His will in all things, we are developing a peace within that will be permanent. This yielding all to Him is more important than most of us realize. It is the complete giving of self to be used, to be melted into Him that most quickly brings faith. Instead of asking God to help us, we should give ourselves to Him to be used.

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We do not know how cheap
The seeds of Happiness are--
Or we should scatter them oftener.

--Lowell.

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## "PRAY FOR ME ON THAT DAY"

\- - -

(Elizabeth II Christmas Broadcast)

She has so much. Beneath her royal feet
The orient rug; and on her lovely head
Gems from the richest mines; a comely mate,
And children bonny from the blended grace
Of youthful lovers regal in their love.
Safe in a million hearts, she little needs
The further keeping of a single soul;
And yet this royal mother came abegging
Publicly to the wide world on Christmas morn
For one great gift not in the dower of kings,
Finer than frankincense and gold and myrrh,
More durable than any laurel wreath.
Magically then, from bobbined hands,
Weave her this boon - the invisible crown of prayer.

--A. E. Johnson.

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Not what we have, but what we use,
Not what we see, but what we choose,
These are the things that mar or bless
The sum of HUMAN HAPPINESS.

--Joseph Fort Newton.

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## E V A N G E L I S M

### Is There a Modern Evangelism?

By Dr. William Ernest Hocking

(Continued from April issue)

In what sense, then, is there a 'modern' evangelism? I answer, in precisely the sense in which the preaching of Jesus was modern in its own time, namely in its relevance to the problems which then and there were facing the souls of men; in its definite naming and rejection of those inadequate or perverse answers which, at that time, gave him the picture of the "blind leading the blind." His preaching was universal, and yet definitely timely.

For example, civilization for upward of five hundred years had been pulling away from localism, and trying for the political form of a world-empire. Political conceptions had reached out toward something universally human in the Roman type of justice with local pacification. The political order was prepared to tolerate local religious belief and practice when it was not too serious: it was obliged to tolerate this localism because religious thought had not kept pace with the scope of empire. It had realized that the hereditary national cults were no longer adequate; citizenship had broken away from tribal religious fraternity, and citizenship was no solution for the problems of the soul. This was the peculiar lostness of the Greco-Roman world. Religion had to become world-religion; and it had to reach this goal, not by identifying itself with the political totality (the false hope of the Empire), but by reaching the individual soul at a level deeper than his citizenship, deeper than his race, deeper than his religious tradition, deeper than the fraternity of the philosophical Stoic. In such problems as these was the "preparation for the gospel": Jesus and Paul were speaking to questions which five hundred years of human history had been preparing. They spoke in the 'ripeness of time'. "Neither at this mountain nor in Jerusalem," was an utterance of universal truth; but it was a word spoken to the personal dilemma of a Samaritan woman of the first century. And spoken earlier or later in the history of mankind, it could hardly have had its immense liberating value.

Now, if our own preaching is to have the same kind of

relevance, it must show the same sensitive and profound appreciation of the questions which our last five hundred years of history have been preparing for us. Let me illustrate how this requirement of relevance might be transposed to our own time.

Our times are tremendously puzzled by the place which pugnacity has or ought to have in civilized life. Christianity has something to say on that point. What has it to say?

Our first answer is likely to be: Christianity does away with pugnacity; it teaches a gospel of love, forgiveness, patience, peace, non-resistance. Is this the whole gospel on that subject? And if so, are the Marxian critics of religion right when they say that it makes men sheep before their shearers, the exploiters of the world? Is there nothing in Christianity to spur men to resist injustice, and to fight for the establishment of a decent economy and politics?

Let me tell you a story of a great negro educator, who long ago in his student days turned up in a class in metaphysics at Harvard College. I had noticed this boy: he had taken a good part in our discussions. I had noticed that he was dark, but I did not know that he was a negro. One day he stayed after class and said, "May I have a personal word with you?" He began his story by saying, "I am a negro;" and then he said, "I have a personal decision to make. I have been offered a position by the American Association for the Advancement of Colored People, but I have been planning to be a minister. As a minister of the Gospel I should be associated with people many of whom are uneducated. If I take this job, I shall be associated mostly with college men. If I becoma a minister, I shall have to exhort my people to patience, forbearance, forgiveness. If I join the Association, my mind will be full from morning to night of the grievances of my people, and I shall be exhorting them to resent their wrongs and to stand up for their rights. Now my people need both of these things."

I have often recalled those penetrating words of his "My people need both of these things," and have wondered whether religion is doomed to deal only with one of them, that is, with half-truths. If we Christians preach ex-

clusively love and patience and long-suffering; if we praise the attitude of resignation in this world which leads men to put their hope in a heavenly restitution and to be passive in face of wrong; if we persuade them that suffering is an end in itself and a means of grace to the human spirit, are we admitting that Marx was right, that our religion is an opiate for the masses? I say, a thousand times NO! That is not what Christianity means. But if we don't mean that, then it is high time to say so. We are certainly to preach love and forgiveness; but those terms do not convey all of the Gospel. If we consider history, we find that Christianity is the one religion under which men have fought for the rights of others, as well as for their own rights. It is the one religion under which the law of civil right has grown strong. It has a structural force which is not in any other religion of the world.

Love is a key-word in many a religious tradition, but the love of men demanded by Christianity is a love devoid of indulgence, capable of severity, containing the salt of a just pugnacity. It contains in solution all that sternness which Nietzsche justly saw as necessary to creative power; and had we been sufficiently alive to that side of the gospel, much of the Nietzscheian bluster against Christianity would have been pointless, and the Marxian caricature of religion as a spineless yielding to wrong, palpably absurd. The present problems of mankind should elicit here a new emphasis in preaching.

But this point leads to another. If Christianity, as we have just said, believes enough in this world to put up a fight for justice, does this mean that it rejects other-worldly interests, and becomes a purely human and social movement? Is there a competitive relation between the other-world and this-world so that we must drop one in order to do justice to the other? When Christianity spurs us out of acquiescence in preventable wrong, and demands that the Kingdom of Heaven shall include a just human order, does it at the same time insist that the unpreventable sufferings of men shall have no relief, the great body of evil no solution, and death no further destiny?

Here, again, a thousand times, NO! And if we say No, we must make clear why we say it. The clear acceptance of a mundane duty, on the part of religion, puts a new burden on

faith in the supermundane. Noble thinkers like the Stoics, like Spinoza, like Walter Lippmann, who urge us to fight,- and for what we cannot achieve, to cultivate a wise and mature resignation,-- put as good a face on human life as can be put within human limits. Unless Christianity is prepared to accept this resignation as the last word, for all of us who are not in at the final triumph, it would do well to reassert its care for those who die in the fight! Christianity is based on an affirmation that human life gets its meaning and dignity, not from itself, but from that which is beyond humanity. It has something to say about the universe as a whole, and about the care of the ultimate power for individuals; and without this super-human reference it has nothing unique to lend to the fight for a better humanity. To live in the world as a Christian is, in a definite sense, to 'overcome the world'; and the world can be overcome only from a point outside it, which can comprehend it as a whole. In becoming more explicitly a religion of the social order, Christianity cannot cease to be an other-worldly religion; the two sides of its faith do not conflict, but support one another.

This also is an emphasis which the problems left by the scientific and humanistic movements of five hundred years now urgently require of our preaching.

And the positive, aggressive motive of evangelism, the world over, is the imminent need and the hope which lies in preaching these things. We are responsible, as the creators of the world-order now taking shape for better or for worse. (To be continued next issue)

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P R A Y E R:

"O Powerful Goodness! Bountiful Father! Merciful Guide! Increase in me that wisdom which discovers my truest interest; strengthen my resolutions to perform what that wisdom dictates. Accept my kind offices to Thy other children as the only return in my power for Thy continual favors to me. Amen."

(Benjamin Franklin's Daily Prayer)

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## H A P P I N E S S

By Harry Halsey Starrett

Happiness is a priceless treasure -- more precious than gold -- entirely outside the realm and beyong the reach of money. Happiness is one of those eternal verities which are incapable of expression in words. Happiness is something we must experience--something we feel. Happiness is that inexpressible, inner tranquillity which o n l y a selfless heart knows, for happiness comes alone from selfless service; from availing ourselves o f every opportunity to extend a helping hand to a brother i n need; from bringing joy into the lives of others.

We must n o t confuse happiness with pleasure; for there is the same difference between happiness and pleasure a s there is between light and darkness. Happiness is the estate of the illumined--pleasure is a condition of the earthbound. Happiness is found only in the fertile and fruitfields of selfless service -- ("The harvest truly is great but the laborers are few") -- pleasure belongs to the barren lands of selfish pursuits; happiness comes alone from giving; pleasure comes from getting; happiness comes from unselfishly serving others; pleasure comes from satisfying our own selfish desires.

While happiness cannot be expressed in words, it cannot be concealed or surpressed for it is effervescent--it always finds expression in radiance of countenance (the human countenance is a mirrow reflecting the inner man) and so, while happiness comes originally as a reward for self-service, it is given out again and again in ever increasing power as an illuminating and uplifting force, helping everyone who comes in our presence. "Let your light so shine before men that t h e y may see your good works a n d glorify your Father which is in heaven."

We should do good for good's sake alone, with no thought of personal praise or profit; n o t that we may aggrandize and immortalize ourselves in the hearts of the people but that we may glorify God.--"Well done thou good and faith-

ful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." In these few simple words, Christ has taught us that our mission here on earth is to serve faithfully and unselfishly our fellow-men and that happiness is heaven's reward for being faithful to our trust. Whenever opportunity challenges us to extend a helping hand to one in need, we should avail ourselves of it without considering whether he who needs help is either friend or foe, ever mindful that, in the sight of Him whom we serve, all men are equal; all children of the same Father, "in whom we live and move and have our being and whence cometh all our help;" that The Great Divine Heart embraces and loves all and all alike. Then, too, we must be careful that our desire to help others is not really selfish; that it is not just the means to a selfish end which is our own happiness rather than the happiness of those we serve; that we are not more interested in the reward than in the service.

If we are to know the meaning of true happiness, we must purge ourselves of every last vestige of selfishness, for happiness and selfishness cannot dwell together in the same house (heart). This transformation can come about only through a change of thought, for thought is the director of our lives; the master of our destinies. "As a man thinketh in his heart so is he."

Sacrifice is the price of happiness; happiness is the fruit of sacrifice. Sacrifice is the key which unveils the hidden beauty, substance and purpose of life, enabling us to live it in its glorious fullness by becoming one with it.

Happiness is harmony; harmony is heaven; heaven is home--man's natural and highest estate; oneness with The Infinite.

The joy of living is found in giving and "God loveth a cheerful giver."

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## THE CHURCHES OF AMERICA

### A Generation of Crisis Has Brought Them Not Only More Members But a Stronger Faith

Twelve days after his inauguration, the President of the U. S. first joined a church. Aged 62, he was both baptized and confirmed on February 1st. in the National Presbyterian Church of Washington; Rev. E. L. R. Elson, minister. Though a devout man all his life, President Eisenhower had previously been content with nondenominational Army services; he had never "staked down his faith."

Assured by the Rev. Elson that Ike is "a man of simple faith, who is sincere in his religious doctrine," the public is unlikely to pry further. Our etiquette says a man's religion is his own business. Yet surely the matter is of public interest, and not only because everything about a president is. Our churches, too, have a much-argued role in American political life.

In this sensitive area, a clumsy congressman named Velde has scowled at the loyalty of clergymen. The loudest reactions came not from clergymen or other Christians, but from liberal worshippers of that "Wall of Separation" that is mistakenly supposed to disconnect church and state.

"Wall of Separation?" American democracy was created by European refugees in quest of free worship and a New Jerusalem. Their quest gradually discovered its best chance of success under a secular form of government. But to conclude that democratic government is therefore neutral or indifferent toward religion is to miss the main point of the American experiment.

This point is that the political self-government of all depends on the moral self-government of each. Only if the universe is moral, and so understood by its inhabitants, is self-government likely to succeed. "You can't explain free government in any other terms than religious," said Eisenhower during last year's campaign.

* * *

In this great experiment of freedom, the role of our churches is large but ill-defined. It is somewhat analogous to their role in belief. Perhaps they are an unnecessary intrusion in both spheres. "God hates religion! He wants

faith!" This cry from an evangelist (reported by H. W. Schneider in his Religion in 20th Century America) has echoes throughout Christian history. The truth-intoxicated modern mystic, Simone Weil, conscientiously concluded that "God does not want me in the Church." Whitehead's very definition of religion--"what the individual does with his own solitariness"--would reduce churches to mere social centers--if it were an adequate definition. But of course it ignores the fact that a religion may be not only subjectively absorbing, but objectively true.

A Christian church is, or should be, a standing witness to the objective truth of the Gospels. And the health of the American churches should, therefore, roughly measure the important question whether Americans can still be called a Christian people or not.

If this health be measured in numbers, America's faith was never more secure. Growing steadily throughout the 19th Century, American church membership by 1900 had embraced about one third of the population; today it includes well over half. Why then do we keep calling ourselves "irreligious," and even sorrowfully agree (some of us) when Arnold Toynbee, in his new book, calls ours the "post-Christian" era? Perhaps a better guide than Toynbee is Professor Kenneth Latourette, who believes that the Christian church is in its youth.

Since the church got well established (by about 500 A.D.), Latourette finds seven main "pulsations" in its history, of which four were periods of retreat or crisis, including the period since 1914. But this period bears many signs that another advance is in the making. One is that although Christians are a minority in most countries outside Europe and the Americas, their churches constitute what has been called "the only unbroken fellowship left in the world." Returning from a world-wide visitation of churches, the president of the Union Theological Seminary, H. P. Van Dusen, last month said, "It may be that history's most important verdict upon these troubled times. . .will be: Christianity held the world together."

* * *

As always, the weakness of the Christian Church is that of the human beings who are its members and leaders. In our generation these weaknesses have been evident indeed.

It has been a "sifting time," especially for American Protestantism, which has rocked to every external wind of doctrine that blew. Some Protestant leaders went enthusiastically "modernist," preaching up-to-date sermons like Lyman Abbot's "the place of Christ in evolution." Some embraced the social gospel, or "bourgeois socialism," and joined the picket lines. Church scholars set about destroying the Bible as an authority, while Bible classes rediscovered it as a basic source. Common-sense liberalism and judgment-day prophecy shouted at each other. Parishes grew bigger and fewer, preaching got both better and worse. Some ministers meekly yielded their soul-saving function to the psychiatrists, only to take it up again now that the psychiatrists mumble for help.

In theology, American Protestantism has welcomed and absorbed every 20th Century trend from the neo-empiricism of Harnack to the "systematic lamentations" of neo-orthodoxy; it is now, believes Professor Schneider, developing a "realistic" theology of its own. It watched and suffered from the pathetic collapse of liberal optimism in this age of mass murder; it rediscovered that human optimism and Christian faith are two different things. This great sifting time has had two main results. It turned the U. S. into what Schneider calls "one of the world's great religious breeding grounds." And it taught the churches simply this: that within Christianity, all this time and still, lay man's only real salvation.

* * *

Churchmen think of their public problem today as one of regaining authority without authoritarianism; of rivaling the influence of governments without joining hands with government. Is there another part of our Western culture that is better prepared to win that moral authority than our churches? Willingly or perforce, but thoroughly, they have subjected their truth to all the tests of these times, and kept it.

The challenge of Communism has deepened and strengthened our churches. And the challenge of secularism has smartened their tactics; no longer combating it headon, they now aim to infiltrate the whole of secular life. This infiltration ranges from architecture to economic theory, and includes much legislative lobbying. The churches may even

regain their old hold on our ethical behavior when they are better agreed on what ethical behavior should be.

At any rate, our Protestant churches have stopped regretting the "Eden of infallibility" in which they once lived, or envying the so-called "Age of Faith" before the Reformation when all Western civilization was supposedly united in belief. As Edith Hamilton puts it, that was not an Age of Faith but an age of certainty, enforced by fear. If the churches win us to the knowledge and love of God, the voluntary nature of the achievement will make ours an Age of Faith indeed.

How many Christians does it take to make an Age of Faith, or even a Christian Society? That depends on how and what they really believe. Between belief in religion and religious belief is a great gulf. Those who, indifferent to truth, applaud the churches for their undoubted utility in the cold war, or for social stability, or even as guardians of our political freedom, are not the churches' true friends.

The churches exist for one thing only; they have the ultimate evidence that each man's life and human history are alike meaningful. This evidence is the life, death and resurrection of the Son of God. At Easter church members review this evidence, and discover anew the deep, tragic hopeful and eternal meaning of life. Others who sense that meaning, but are dissatisfied with their reasons, might well follow their President's example, and join a church.

(Used by permission of LIFE)

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## A HAPPY DAY

A heart full of thankfulness,
A thimble full of care,
A soul of simple hopefulness,
An early morning prayer.

A patient trust in providence,
To sweeten all the way,
All these combined with thoughtfulness,
Will make a happy day.

--Leo Louis Martello.

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## DEDICATION OF BAHA'I TEMPLE
By Keith de Folo

More than 2,200 Baha'is from 33 countries assembled in Wilmette, Illinois, last month to dedicate their beautiful "House of Worship" to all races and religions. At the impressive ceremonies only the original Word of God was read—prayers and words from the New and Old Testaments, the Koran, and the Baha'i teachings.

The purpose of this Temple is described in the Baha'i writings: "In the Temple of the Lord, in the House of God, man must be submissive to God. He must enter into a Covenant with his Lord in order that he shall obey the Divine commands and become unified with his fellow-man. He must not consider divergence of races nor difference of nationalities; he must not view variation in denomination and creed nor should he take into account the differing degrees of thought; nay, rather he should look upon all mankind and realize that all must become united and agreed."

The building was designed by the late Louis J. Bourgeois. The dome is 165 feet high and the decor is of cement and white quartz. The site was purchased in 1908 and construction proceeded as funds became available. The building, costing $2,613,012, is complete except landscaping the sunken gardens.

At the four-day all-American Intercontinental Conference which followed the dedication, May 2, 1953, Baha'is launched their ten-year Crusade, which will take Baha'is as pioneers to 131 new territories of the world to teach their message on the "oneness of God" and the "oneness of mankind."

This Crusade will also achieve the translation and printing of Baha'i literature into ninety-one additional languages, doubling the present number; the construction of two more Temples, similar to the first one of the Western World; the acquisition of sites for the future construction of 11 Temples; the reinforcement of ties already binding the Baha'i World Community with the United Nations; the opening to the Faith, circumstances permitting, of 11 Republics in the Soviet Union as well as two Soviet-controlled European states.

The end of the ten-year Crusade will be marked by the convocation of a World Baha'i Congress in the vicinity of Baghdad, Iraq, in 1963.

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## DURER'S "FOLDED HANDS"

So many of our readers have remarked about the artistry of Durer's "Folded Hands" - appearing regularly on this cover - and the circumstances which inspired their painting, that we have been requested to reprint the authentic story, which follows:

"When Albrecht Durer (from whose FOLDED HANDS the cover design was adapted) was a poor struggling artist a friend of his, who also aspired to be an artist, made an agreement with him that he would do manual labor to earn their living while Durer studied and painted. Later, it was planned, he should have his turn to paint. But when success came to Durer his friend's hands had become so twisted and still that he could no longer paint. One day, seeing his friend's work-worn hands in prayer, Durer thought, "I can never give back the lost skill of those hands, but I can show my feeling of love and gratitude by painting his hands as they are now, folded in prayer, to show my appreciation of a noble and unselfish character."

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## PRAYER FOR JOY

O Thou who inhabitest eternity and dwellest with the pure of heart,
make Thyself real to us who seek Thee here.
In the busy world, and in our beating hearts, there is a dumb cry for Thee, and men wander to and fro listening to Thy footsteps
Take all veils from our eyes, that we may see that in every true deed Thy light shines, that in every high resolve Thou art revealed
Free us from all fear, purify us of bitter memories, cleanse us of all unworthy desire,
That our hearts may adore and wonder and rise to claim a power and joy we have never known.

--By Theodore Carswell Hume
(Used by permission of--
Dr. and Mrs. Edward H. Hume)

oooOooo

From THE PROPHET Kahlil Gibran

Then a priestess said, "Speak to us of Prayer."
And he answered, saying:
"You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.
For what is prayer but the expansion of yourself into the living ether?
And if it is for your comfort to pour your darkness into space, it is also for your delight to pour forth the dawning of your heart.
And if you cannot but weep when your soul summons you to prayer, she should spur you again and yet again, though weeping, until you shall come laughing.
When you pray you rise to meet in the air those who are praying at that very hour, and whom, save in prayer, you may not meet.
Therefore let your visit to that temple invisible be for naught but ecstasy and sweet communion. * * * *
It is enough that you enter the temple invisible.
I cannot teach you how to pray in words.
God listens not to your words save when He Himself utters them through your lips.
And I cannot teach you the prayer of the seas and the forests and the mountains.
But you who are born of the mountains and the forests and the seas can find their prayer in your heart.
And if you but listen in the stillness of the night you shall hear them saying in the silence,
'Our God, who art our winged self, it is thy will in us that willeth.
It is thy desire in us that desireth.
It is thy urge in us that would turn our nights, which are thine, into days which are thine also.
We cannot ask thee for aught, for thou knowest our needs before they are born in us:
Thou are our need; and in giving us more of thyself thou givest us all.'"

(Observed by Mrs. George G. Holl, Jr.)

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## THE SECRET
(I Met God in the Morning)

I met God in the morning
When the day was at its best,
And His presence came like sunrise
Like a Glory within my breast.

All day long the Presence lingered,
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed;
But the winds that seemed to drive them
Brought to us a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings
With His presence left behind.

So I think I know the secret
Learned from many a troubled way;
You must seek God in the morning
If you want Him through the day.

--Bishop Ralph Spaulding Cushman
(Observed by Mrs. E. R. White)

oooOooo

If you want to be Happy,
Begin where you are,
Don't wait for some rapture
That's future and far.
Begin to be joyous, begin to be glad
And soon you'll forget
That you ever were sad.

--Todd.

oooOooo

## P A R A D I S E

Tended by Unseen Hands, its flowers bloom;
Its groves awake no echoing sounds of strife,
Its gates, watched over by the Cherubim,
Still guard the entrance to the Tree of Life.

Outside, the world goes on its destined way:
Man builds, and then destroys, and builds once more;
Hope ever lures him on to try again,
And Faith still whispers of a Distant Shore.

He builds a temple to the God of Love, -
And fills his fleeting days with tears and pain;
Plows up the ground red with his brother's blood,
And walks the earth beneath the Curse of Cain.

* * * * *

Within, the Spirit of the Infinite
Broods in Eternal Peace, serene and fair:
Man's empire halts before the Flaming Sword, -
None but the pure in heart may enter there!

--Ernest Andre.

oooOooo

Who prayeth daily for a friend
Has started forces reaching far;
And he who prays for all mankind
Has passed beyond the farthest star;
Beyond the gates unto the throne
Where God is listening for each word
Binding the hearts of all the world
Through prayer His loving ear has heard:
And having heard, He blesses all
The one prayed for, and he who prays,
Until both heaven and earth are joined
In one eternal hymn of praise.

--Ae'lis Churchill Chaphe.

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## RELIGIOUS GROWTH IN AMERICA

"The Churches of America" - appearing on pages 12 - 15 - is an editorial from the April 6th issue of Life Magazine and is reprinted with the special permission of Life Corporation. We are grateful for this courtesy and take pleasure in presenting this article to our readers.

The general trend of thinking is well summarized in the subheading, "A Generation of Crisis Has Brought Them Not Only More Members but a Stronger Faith." But what has "more members" and a "stronger faith" produced? In "more members," while doubling the population, let us recall that 21,904,145 people came in from other countries and brought their religion with them, mostly Roman Catholic. Certainly America can take no credit for increases under such circumstances.

Lest we brush these facts aside as irrevalent, let us consider the national income. In 1902, as could bestbe ascertained, it was 17,000 million against 277,544 million in 1951, an increase of more than 16 times. On the other hand, the per capita giving for the support of religious bodies, where figures are readily available, reveal an approximate 75% increase. One man tells us his daughter is attending a certain church because "she can skin through by paying $2.00 A YEAR." From a financial standpoint, religion has failed to support its activities through fifty years, to say nothing of advances relative to increase of income.

And what are the practical spiritual values actually accruing in the past fifty years? On the surface, it would appear that any religiously inclined person could make an intelligent reply. Or a few might hide behind the explanation for fifty years of crime, war etc. given by one who said that it is "a part of scripture, fully prophesied by Daniel and now in the flood of fulfillment." In that event, we cannot escape but must allow it to ride its course. Others can see where prophesied destruction was averted by prayer and repentance such as the cases of Ahab and Hezekiah. They are ready to admit the failure of two generations and seek a solution for the future.

Should not the average spiritually-minded person decide the extent of deepened faith engendered in fifty years? The

result probably would be more accurate than that of religious leaders in responsible positions.

This excellent editorial should be read and re-read. In fact, three statements might well stand, each alone, as the subject for further study, i.e.--

(a) "The main point of the American experiment * * is that the political self-government of all depends upon the moral self-government of each."

(b) "The weakness of the Christian Church is that of the human beings who are members and leaders."

(c) "The churches may even regain their old hold on our ethical behavior when they are better agreed on what ethical behavior should be."

In any event, these are topics upon which all might well meditate.

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## A P P R E C I A T I O N

While rendering added thanks to our contributing editors for articles appearing in this issue, we are also exceedingly grateful for the following:

| | |
|---|---|
| "Faith in Action" | By Miss Mildred Long |
| "Pray For Me On That Day" | " Prof. A. E. Johnson |
| "A Happy Day" | " Leo Louis Martello |
| "Dedication of Baha'i Temple" | " Keith de Folo |
| "Prayer For Joy" | " Theodore Carswell Hume and used through the courtesy of Dr. and Mrs. Edward H. Hume |
| "From THE PROPHET Kahlil Gibran | Observed by Mrs. G. G. Holl, Jr. |
| "The Secret" | " Bishop Ralph Spaulding Cushman Observed by Mrs. E. R. White |
| "Paradise" | " Ernest Andre |
| Prayer verse | " Miss Ae'lis Churchill Chaphe |

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## NOTICES

A New Christmas Card. A two-toned Christmas card, designed by Helen Dudley Young, our artist advisor, is now in process. Again this year, it will be printed by the well known Arthur Jaffe Company, and the August issue of FELLOWSHIP IN PRAYER will give full particulars.

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The Seekers. The Harmony Prayer Circles, under the sponsorship of the Seekers, in England, continue their effective work. To us, it is a real spiritual uplift to participate in a "link".

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FELLOWSHIP IN PRAYER - Our Bi-monthly Publication. Constant effort is being made to add to the attractiveness of this publication without appreciably increasing the cost. The August issue will feature a new step toward this end. WATCH FOR IT! The annual subscription rate is $2.00--This barely covers the cost of printing and mailing. Other aspects of the program call for larger funds and an opportunity to further participate in this work has recently been extended to an enlarged group. The results have been very gratifying, but it is hoped that many more will join in this outstanding undertaking. The objective of Fellowship in Prayer is:

> "To promote the practice of prayer among all religious faiths whose fundamental belief is in God, regardless of race, creed or color, and whose tenets include the universal attributes of truth, honesty, justice and mercy, that thereby there may arise a closer relation to Almighty God and a deeper spirit of fellowship among mankind."

Our office is located just across the street from the "Little Church Around the Corner" at 22 East 29th Street, New York 16, N. Y., and visitors are always welcome. The telephone number is: MUrray Hill 5-2758.

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## ROAD TO HAPPINESS

The road to daily happiness
  Is not so hard to find;
You walk ahead serenely
  And leave your cares behind.

A word of cheer upon your lips,
  A ready hand to give,
A smiling face, a snatch of song,
  Will help you well to live.

Along the road to happiness
  Are travelers on the way;
To aid a struggling pilgrim
  You have your part to play.

The love you give to others,
  The good that you may do,
The helping hand you proffer,
  Will bring happiness to you.

There may be stony places,
  And rugged hills to climb,
But there lies just beyond you
  A vision all sublime.

The road to daily happiness
  Is not so hard to find;
It's what you do for others
  That brings true peace of mind.

--Grenville Kleiser.